

John 4:15-26

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[0 : 00] Hey guys, thanks for listening to our Calvary Chapel Charlotte podcast.! I will walk by faith and not by sight.

You can turn your Bibles to John chapter 4. We'll finish, Lord willing, today Jesus' conversation here with the Samaritan woman.

As I approach the text this week, I get up a couple hours to study before I go to work. And so that's a few hours each day in the morning. And it was like, I was so excited every morning.

Like, it was like, what's next? Like writing a novel, right? I mean, I know what's next. You know what's next. We've read it. But at the same time, I don't know what's next. I don't know what God's going to bring out exactly. I don't know what he's going to emphasize.

So it's just so exciting going through this. It's been such a blessing. But I don't necessarily, well, I put my notes together and I put the message together and I kind of know where I'm going. It's complete freedom.

[1 : 34] Like, Lord, what do you want to do? So that's why it's funny sometimes afterwards, you know, talking to people like, oh, the way this was like this. Or the way you did this. And half the time, I'm like, I don't know exactly why or what that was like that.

It's like the Lord just decided to do that. Honestly, I don't remember a lot of even last week's message, just that God was working. It was beautiful. And I loved it. And I haven't even gone back to listen to it because I thought, you know what, God, that was a work you did.

I don't want to know. If it was good, great. Praise God. It's all him. But as we've gone through this text, Jesus has so faithfully just, or John, I guess, has faithfully and the Holy Spirit working in John has so faithfully just presented Jesus to us in the book of John and the gospel of John.

We've seen so many facets already and he's just beginning his ministry here in John chapter four. He's just getting started, heading up to Galilee to really begin the bulk of his ministry, which John won't cover.

That's the other gospels. John's going to focus back in Jerusalem and Judea. But as Jesus heads up there, he must needs to go through Samaria. He takes his path through Samaria, which is bizarre at the time for the Jews.

[2 : 40] This is not what the nation of Israel would do. They would not, the Jews would not go through Samaria because they considered them unclean. But Jesus goes and he goes to this village of Sychar and he meets the woman there.

And through their conversation, you know, Jesus is hungry. He's tired. He's thirsty and he's weary. And yet he sets all that aside to talk to this woman and to meet with her. And he asks her for a drink.

And she's like, why are you asking me? We don't have anything to do with each other. First of all, this is socially awkward because you're a man, a Jewish man talking to a woman of Samaria. So we really shouldn't be talking. And I'm coming in the middle of the day to the well. This is not the time that a woman usually would come to the well. And she's probably not of the age that the women would go to the well.

It's usually the younger women. But Jesus says to her, he says, listen, if you knew the gift of God and who it is that said to you, give me to drink, you would have asked of him and he would have given you living water.

[3 : 40] I was thinking in that verse, I was thinking, I would probably thought it should say something like, well, if you knew who asked you for a drink, you'd be like, yes, sir. I will give you a drink. Here you go. This is Jesus.

He's asking me something. He wants something I have. He says, give me a drink. Oh, sure, Lord. Here you go. What do you need? We see here this principle that when God asks us of something, it's only because he wants to give us something.

God's not asking me something because, well, without it, he can't do anything without it unless I give it to him. No, God asks me of something. He says, hey, give that to me. Okay, Lord.

Why? Because I've got so much something, so much better I want to give you. If you understood who was asking you of what he wanted you to give to him, you would be like, oh, Lord.

What do you have to give to me? If we'd understand who Jesus was in this situation and in our lives, we'd realize he's not trying to take anything from us. He wants to give us so much more.

[4 : 38] Life-giving water is the Holy Spirit. As Jesus says, out of the innermost being will flow forth rivers of living water. And this spake he of the Spirit, for the Spirit had not yet been given.

But how do we retain that? How do we obtain that? I mean, how do we get that? And Jesus said to Nicodemus, you must be born again. You must have something born in you that's of the Spirit. And here he says to this woman, well, just ask.

Just ask. That's all we have to do. Life-giving water is available for asking. Because asking implies what? I understand what I'm asking for. There's understanding there. If you understand, if you knew who it was, you would ask of him.

Okay, I understand. It implies belief and the recognition of ability. I believe Jesus can do this.

Otherwise, I'm not going to ask him for it. Jesus' words, they present to this woman essentially a mystery.

She's like, what are you talking about? But we're going to see as Jesus' words are going to bring understanding to her. They're going to draw her out. They're going to reveal the inmost desires and needs of her heart.

[5 : 43] And as Jesus speaks to her and the more time she spends in God's word, we're going to see that understanding is gained of who Jesus is. And Jesus in her life is going to go from mystery to Messiah.

I like mysteries. I like detective stories, shall I say. I really like Sherlock Holmes. Like I have all of them on audiobook. I like detective stories. I like stories that I can figure out what's going on in it. And it makes sense. I don't like those stories that like, you wonder what's going on. And the very end, they give you information they never gave you. And then, oh, that's what it is. Well, no one would have known that. I like how you can work through it. And there is a quote in one of Sherlock Holmes' mysteries.

And it says, it is a capital mistake. He's saying this to his friend, Dr. Watson. It's a capital mistake to theorize before one has data. Insensibly, one begins to twist facts to suit theories instead of theories to suit facts.

If I come to a situation, then there's always in the story, right? The guy who's doing that, and that's usually the police inspector. He has his theory he's coming with because that's what he's been trained to do. And he takes a few facts and he says, I got it.

[6 : 51] And Sherlock Holmes says, well, I'm going to wait until I have all of the facts. Because insensibly, what happens? I have my theory. It works. It fits. But then I come across some other facts and I'm like, ooh, that's going to blow up my beautiful pet theory.

I've spent so much time on this theory. And so I'm going to take that fact. I'm either going to ignore it or I'm going to twist it. So it'll fit my theory. And I tell you, if more people approach the scripture this way, you would have a lot less winds of doctrine blowing through the church.

You'd have a lot less false doctrine. You'd have people more grounded in their faith. I have to approach the scripture where I cannot tell you how many times a pet theory, as in like, not like, oh, the Trinity all of a sudden was blown apart.

No, I'm talking like, I think this scripture means this. And then another fact, another data point, other scripture bears on it. And I'm like, I can't look at that scripture meaning that anymore.

It means something different. I have to change my theory. I have to change my views to fit God's word instead of holding to my theory. And I think sometimes the mystery of this life of the spirit, this mystery of trying to process God's word, it can be overwhelming.

[8 : 04] And we want to just settle down into something comfortable. And I've formed this comfortable view and I'm good. I don't need to go any farther. But then what happens? Well, as I get to know God more, as I spend more time in his word, his word all of a sudden begins to challenge.

Just as Jesus's word is challenging this woman, challenging all of her theories and her ideas. As we jump into verse 15, we see that Jesus has just said to her, hey, if you drink of this water, you're going to thirst again.

If you drink of the water of this well, you're going to thirst again. What does the well represent? A place she comes to every single day with something empty to gain something to fill it and go back home.

And then she uses it up and she comes back every day with something empty to be filled and to go back and repeat this process. He says, if you drink of this water, you're going to thirst again. So her response is, okay, sir.

In verse 15, give me this water. Give me the water you were talking about. Give me the water of, of living water. Living water is a continual source spring of water.

[9 : 06] Give me that. Two reasons that I thirst not and that I do not come here to draw again. First, she calls him what? Sir. Sir.

I don't think in the Hebrew that translated exactly as sir. Sir is the word that is all throughout the gospels used as Lord. When the disciples say, Lord, what would you have us to do? We use Lord like when we're praying, like Lord, we're using in a sense of like divine.

We think of Lord as like God, the Lord, divine. Lord just means master. The one with authority. The one ruling. So she's recognizing here something about him. She says, sir, master.

Her understanding of Jesus is growing, isn't it? Verse nine, he was just an unknown man. Just some Jewish man. Verse 12, he's a great man.

Are you like, are you as great as our father Jacob? And now she sees, oh, a master. Verse 15. Her understanding of Jesus is growing in proportion to her time spent with the word of God.

[10 : 08] Jesus, the word made flesh. Jesus is speaking his word to her. And as she stays there and continues to receive his words, letting his words challenge her preconceived ideas, challenge her theories.

Her understanding of Jesus is growing. God desires our understanding to grow as well, doesn't he? Ephesians 1, 17 to 18. Paul prays that the God of our Lord Jesus Christ, the father of glory, may give unto you the spirit of wisdom and revelation and the knowledge of him, the eyes of your understanding being enlightened.

Well, if God's going to give us the spirit of wisdom and revelation and the knowledge of him, where's that spirit going to bring that knowledge from? It's going to be his word. It's not just, Lord, just give me, just give me some kind of like spiritual revelation.

I never have to read your word and I just kind of know who you are. You'll meet people like that.

That's an interesting theory as well. But what you find is they've not spent a lot of time in God's word because God's word brings greater understanding of who Jesus is.

The word is bringing her into a greater understanding of her need. Lord, I am thirsting. I don't want to come here anymore. I don't want to thirst anymore. It gives her a greater understanding of her need and of Jesus's ability to meet that need.

[11 : 24] Because she says, okay. Remember, Jesus said, ask. What is she doing here? She's asking. She's recognizing in herself she has need. She's recognizing her efforts to meet that need.

I keep coming here again and again and again. And she then recognizes the inability of those efforts because she's saying to Jesus, I don't want to do this anymore. It's not working.

What does she recognize in Jesus? All right, there's a source of supply. He is an authority on this. He's the master. And he is a man who can be taken at his word.

We're going to find out she's had how many husbands? Five. I'm living with a guy. How many men do you believe that she can take at their word? How many men do you think that she's, oh, yeah, I will take you at your word?

Oh, I believe you. I believe you're sincere. She knows now that Jesus, she says, oh, you're Lord, Master, Sir. I can take you at your word. Jesus' only requirement is what?

[12 : 25] Well, you need to have perfect understanding. She doesn't have perfect understanding. Her understanding is growing, but it's not perfect. Well, you need a perfect life. Does this woman have a perfect life? Is she Nicodemus?

She's not. The only requirement is what? That she ask. She believe. Ask. Faith always comes before sanctification.

God, Jesus has come and presented to this woman with limited understanding, with a messed up life that she has. He says, hey, if you ask of me, I'll give you something that's satisfied. Faith always comes before sanctification. It's never the other way around. We shouldn't expect that in our life or in someone else's life. How do we grow in faith? Faith comes by hearing and hearing by the word.

The more time I spend in the word, the more I understand of Jesus. The more I understand of Jesus, the more I trust Jesus. The more I trust Jesus, guess what's happening in my life?

[13:24] More of that living water is also cleansing. Jesus now says that to her. Okay. She's asked. He said, go. Call your husband. And then come back.

It's a strange phrase in the middle of this. Go and call your husband and then come back and we'll talk about it. What is he doing here? Well, there's a couple of things. One, I think Jesus, he is a gentleman.

You know, he's like, you know what? It would be improper of me to talk with you as a single woman in this society. Go and call your husband and come back. So he's putting that there and he's showing her the type of man he is.

He's not going to just be a guy to take advantage of. A single woman alone with need, right? But there's also here that Jesus is using this woman's need, her natural need to draw out from her a deeper spiritual need.

She's like, all right, I'm asking. I want the living water because I don't want to come back here and I don't want to keep drinking from this. And Jesus says, okay, let's go a little deeper. Call your husband and come here. The woman answered and said, I have no husband.

[14:25] And Jesus said unto her, you have well said, I have no husband. Now, I don't think Jesus said, you sure don't have a husband. You've had five and the guy you're with now is not your husband.

I don't think he said it like that at all. I may read it like that, but he did not say it like that. She said, I have no husband. What could she have done? Um, yeah, okay.

Okay, you stay right here. I'll be back. I'll go get him. But I got out of that conversation. That guy was getting too personal. What do they say in the South? I've never heard this phrase until I came down here. That's going from preaching to meddling.

You know, man, trying to meddle in my life. Just tell me something good. Make me feel good. No, she answers honestly. She answers truthfully. She says, I have no husband. And Jesus said, you have well said, I have no husband.

Jesus' words are causing this woman to face the truth of her situation. She's got to face the facts. I don't have a husband. Much as I, maybe I tell people that. Maybe I'm living with this guy and people say, hey, is that your new?

[15:29] Yeah, this is my husband. This is my new husband. Sure is. Yep. His words are causing her to face the impossibility of her situation. Go call your husband. I can't.

It's impossible. This is completely impossible. And her reality. The reality of her situation. When those two things come together, the truth of my situation and the impossibility of my situation, I realize the reality of this situation.

I can't do this. When the word of God reveals to us the true reality of the impossibility of our lives and our situations and our relationships, the best thing to do is not to seek to fix them.

The best thing to do is not to try and run away. It's to confess them to Jesus. Jesus says, hey, let's talk about this. Okay. Okay, Lord.

Repentance is simply the act of conforming my mind to agree with Jesus. That's it. Repentance is not some morbid dredging up of like every horrible thing I've done.

[16:32] Repentance is just conforming my mind to agree with Jesus. Repentance to change, to change the mind. Romans 12, 2, that we should be not conformed to the world, but transformed by the renewing of our mind.

That we may what? Prove what is that good and acceptable and perfect will of God. As I turn my mind to conform with Jesus's, I realize, hey, what is the good and acceptable and perfect will of God?

At no point does Jesus chide this woman. He does not rebuke her. He doesn't condemn her. This is not condemnation. He's not saying, listen, I can't believe you're in this situation.

I'm going to help you because that's what I do. You know, I help people like you, but you should never have gotten into this situation. You should have known better. I mean, you've been worshiping, you know, because you're talking about is not your father, Jacob, this great man. And we're going to talk about worship. And you should know better than this. Jesus doesn't chide her. He doesn't rebuke her. He doesn't condemn her. What do we read in John 3, 16?
[17:34] God so loved the world. He gave his only begotten son. Whosoever believes in him would not perish, but have everlasting life. And John 17 is, for God sent not his son into the world to condemn the world, but the world through them might be saved.

You know, I think sometimes we want condemnation. Not for ourselves. Never for ourselves. And I don't want it for you guys. But boy, I wish God would condemn the world. I wish he would condemn a certain type of ideology.
I wish he would condemn those people so far on the left or too far on the right. Or I don't like people in the middle. I don't know. I wish God would condemn. God didn't send his son to condemn the world.

This is not the time for condemnation. This is a time for salvation. God is long suffering. Not willing any should perish. It's his grace. Her faith is small, but it's genuine.
Her understanding is limited, but it's willing. And her heart is broken, but it's open. It's open. And Jesus said unto her, you have well said, I have no husband.

[18:37] Do you know what well said means? It means beautifully. It means excellent. Jesus said, excellent. That was beautiful. You said beautifully, you have no husband.

Good job. I know that was hard for you to admit. Good job. The beauty of her response is the faith and honesty by which she speaks it. Jesus had no desire to humiliate her.
He doesn't want to humiliate us. He doesn't want us to make us feel our wrong. Well, okay. But. It can be a terrible word in the English language.
But. I love you, but. Don't do that again. I forgive you, but I understand. But. Now, Jesus is beautiful. Beautiful.

Beautiful response. Confession of sin is not a morbid dredging up the details of our wrongs. We talked about this yesterday, some at men's discipleship. About accountability.
[19:35] And I believe that in our society today, we've twisted accountability to mean you are going to be held for your wrongs. You are going to be held account to your wrongs. Account ability just means ability to account.

Right? If you got a mortgage, your bank holds the account and has the ability to call in that account. Say, hey, you need to pay it. It's one that who we are give account to. The ability to give account. So accountability doesn't mean, all right, tell me everything you did. With Jesus, what is accountability? Accountability is simply responding in honesty to the Lord.
When he speaks his words to us, we respond honestly to him. We give an account. That's all it is. I don't need to dredge up some morbid detail of all of my sins.

And man, the Lord's covered those sins. And if he says, hey, can we talk about this? I just need to be honest and say, yes, Lord, we can talk about that. If we confess our sins, what does he do?

[20:34] Does he punish us? Does he remind us how bad we've been? Does he make us feel it? No. No, he forgives and he cleanses. He's faithful and just to forgive us our sins and cleanse us from all unrighteousness.

He doesn't want us to feel our wrong. He's not come to condemn the world. I already feel my wrong. Believe me. And I go to Jesus because he's the only one who can remove that feeling and remove the fact that I'm under condemnation.

Jesus says, good job. You have well said, beautiful. You have no husband. For you have had five husbands. And he whom you now have is not your husband. And that you said truly.
I don't remember her saying all of that. Do you? She didn't say all of that. Jesus understood all of the details contained in this woman's confession. He said, hey, call your husband.
I don't have a husband. Jesus understood all the details in there. She didn't have to list them one by one by one by one. When he says to me, hey, why don't you spend more time with me? I don't need to go through.

[21:36] Yeah, Lord, I've been spending time over here. I have been ignoring you here. Remember that time? That wasn't very. No, he just says, hey, just come to me. Are you weary? Are you heavy laden? He doesn't say, let's talk about why you're weary and heavy laden.

No, he says, you just come to me and I will give you rest. Why did he rehearse these details? Was it to condemn her? No. It was to convince her that he already knew.

He knew all of the sordid details of her life before he offered her living water. Jesus is just showing her, I already knew it all. Maybe she's thinking when he says, all right, just ask and you can have the living water.

She says, I want it. He says, okay, call your husband. She said, well, that's it. He's going to tell me I can't have it now. I knew it. This isn't for people like me. She said, well, I don't, I don't have a husband.

Can I still have the water? And Jesus says, yeah, you don't have a husband because you've had five and the guy you're with now is not a husband. And I'm not telling you that to condemn you. I want you to realize that I knew all about you.

[22 : 37] I'm still offering you this living water. I still accept you. Do you know that our sin cannot prevent us from believing and receiving anything from Jesus? It can't.

My sin can't prevent me from receiving from Jesus. It can't prevent me from believing in Jesus. But if I'm unwilling to acknowledge and confess my sin, that will prevent.

Look, sin is there. Sin is real, right? I work in a lot in the construction industry and civil engineering and a lot of different projects. And it's guaranteed when you go into a new project, you can have mistakes.

You can have accidents. You can have problems, right? You just, it's just going to happen. Nothing goes perfectly. So if you accept that ahead of time, then it's okay. How do we deal with it? How do we move forward from here?

We could spend weeks, oh, bemoaning it. We could like, oh, how did we get here? And some of that's valid. Like, you know what? The reason we got here is because this is the mistake we made. But it's not going to do any good to settle down and wallow in the mistake.

[23 : 38] We've got to fix it. We've got to move forward. The project has to continue. What do we need to do? It's going to cost a lot of extra money. Let's do it. Let's move forward and be done and get it over with. The sin in my life that Jesus brings up.

All right, let's deal with that. It may cost something. It may cost some time. It may cost some relationship work. It may cost something. But what do I need to do to move forward? Because if I'm not willing to accept Jesus' words regarding my sin, I'm not going to accept his words about the solution.

As he comes to this woman, he says, hey, here is the issue. Will you accept it? If she doesn't accept his words regarding the problem, she's not going to accept his words regarding the solution. Another thing we notice here, Jesus doesn't say, you know, actually you have six husbands. No, he says you have five and the guy you're living with is not a husband.

Jesus upholds marriage. He does not acknowledge her cohabitation as marriage. Well, I know she really loves him. They're so sincere. And they've been together for years. Jesus says, no, that's not marriage.

[24 : 46] Marriage is one of the few things, marriage, gender, work, food, that carry through from the fall, from before the fall.

If love is true, it will do that which is true. True love never operates outside of truth. Ever. Oh, I love you.

You know, and if you loved me, you'd, well, but you're asking me to do something that's contrary to the truth. Yeah, but God is love. He understands. True love never operates outside the truth.

Remember when the Pharisees came to Jesus and they're like, hey, can we get divorced for any reason? And Jesus says, no, for God made them male and female.

And he said, listen, and so shall a man leave his father and mother and shall be joined into his wife. This is God's order. He created this. And they said their theory, their theory that they brought to the data, that they brought to the facts in Matthew 19 was, well, Moses commanded us to give a writing of divorce.

[25 : 53] It's a command because it's in the word. What does it say? It says, well, yes, for the sake of adultery or fornication, you could put away your wife. Well, what did they do? Well, my theory is I want to be able to marry anyone at any time I want so that I can kind of get any woman I want.

So I will just broaden the view of adultery. I'll change the definition. Well, what that really means is if you upset your husband, you burnt the toast, honey. You're out.

You're done. You're gone. And they said, well, Moses commanded us that. And what does Jesus do? With Jesus's words, he corrects their wrong theory. And he says, no, Moses, because of the hardness of your hearts, suffered you to put away your wives.

But from the beginning, it wasn't so. Yes, Moses suffered you to do that. Why? Because God's not going to force someone to stay in a situation that is detrimental to them. He's not going to force a spouse to be chained to a miserable, horrible relationship with somebody who has no desire to be in marriage.

There's no desire to keep together what God has joined together. He says, yes, for the hardness of your heart. What does that mean? Soften your heart. Soften your heart. You see, love, we think, can sustain any situation.

[27 : 09] And it can if God is sustaining that love. Otherwise, it'll fall apart. Like, oh, I would never. I love this person so much.

Man, but love can only go so far because it's rooted in my ability, my human nature, my fallen nature. But love can sustain any situation if God is sustaining that love.

If God is the one behind it that sustains that love, then it can soften the hard heart. And this woman, she's been drinking from this well, looking for something from this well of relationships for how many years?

Five husbands and now another guy. What is she looking for? What do we look for in a relationship well? What are we looking to draw out of there? Well, it could be emotional. An emotional need. Physical. It can be companionship, acceptance. Guy after guy after guy. She's looking for this. She's seeking for personal fulfillment and satisfaction in a relationship that cannot bear those demands.

[28 : 13] No relationship can. No relationship can bear the demands of personal fulfillment or satisfaction. Why? Because if I go to a relationship with, say, with my wife, and I seek personal fulfillment and personal satisfaction there, what does that mean?

What am I doing? I'm no longer pouring into the relationship I'm now having to pull out of. I'm draining the life from that relationship. To satisfy my life, I will cost you your life.

John 15, 13 says, greater love has no man than this, that a man lay down his life for his friends. Now, what I cannot do is say, hey, friend, lay down your life for me.

Because the Bible says to. No. It is speaking to the one who lays down his life. Greater love has no man than this, that I lay down my life. I cannot seek fulfillment in a relationship.

I must bring it to the relationship. Galatians 5, 13 says, brethren, you've been called unto liberty. Only use not liberty for an occasion to the flesh.

[29 : 16] Don't use your freedom in Christ to try and gain satisfaction for yourself. But by love, serve one another. Pour into one another. When I bring fulfillment to the relationship, when I receive fulfillment from God, when my expectations are fulfilled in him, then what am I bringing to that relationship?

Hey, my needs are met. I can pour into that relationship. If my needs are met from the Lord, they're going to reflect him. I'm going to be able to lay down my life.

You know what? I don't mind laying down my life. Why? I got a better one. And Jesus, he gives me a resurrected life. You want this life? You got it. I got his. And if this life can be used in any way in this relationship, praise God.

We put our expectations in God and we let him use us to bring his fulfillment into relationships. Whether parent-child or child-parent, whether spouse, whether friends, our expectations are in God, our fulfillment's in him, and then we can bring his fulfillment into that relationship.

Now, will that be received? Not always. Not always. That's why my expectations have to be in God. My fulfillment has to be in him. I can bring that into a relationship and I can say, I'm willing to lay down my life for you.

[30 : 33] I'm willing to give into this relationship. And the person says, don't want it. No thanks. Not going to take it. No interest. That's okay. You know what? I'm not responsible for that.

My fulfillment is in God. The woman now says unto him, as her understanding of Jesus grows, he's an unknown man in verse 9. In verse 12, he's a great man potentially.

He's the master in verse 15. And now she says, sir, I perceive you're a prophet. And now Jesus in her mind is a prophet. What is a prophet? A prophet is one moved by the spirit of God to speak forth the words of revelation from God.

She says, hey, Jesus, your understanding of my sin, of my need, and of my situation shows me you're of divine origin. There is something divinely originating from you.

Are there prophets today? Well, the scripture says that there are. You know, Agabus was one in Acts. Scripture says that there is the gifts of prophecy. But what does the New Testament tell us now as the body of Christ?

[31 : 38] It is all the self-same spirit. That he divides every man severally as he will. So we all operate under the same gift of the spirit. The same spirit operates in all of our lives as the same initiator and the same gift.

How he then decides to work that out in your life will be different. Maybe you're someone like, you know what? God has given me such, it's like a gift of discernment and a word of wisdom. I just see people and I just know like, I need to pray for that person along this line.

Man, I just, I could just kind of like see that's what's going on in their heart. Maybe it's a gift where you're like, you know, man, I just, I just, I love meeting need. God has just given that to me to just meet needs.

It doesn't cause me any problems. I love it. Or maybe it's to speak forth his words. Now you better hope that the Holy Spirit is working in my life in a prophetic way. Not that I'm giving you new revelation.

Like, guess what guys? We don't even need this book. Hey, I got something brand new for you. Go somewhere else. You don't want to keep going here if I ever say that. No, but that God's spirit is moving me to speak forth his words, his revelation.

[32 : 40] It's already written down, right? That's what we're trusting. She's perceiving in him because of his understanding of her sin and of her need and of her situation. Hey, you're a prophet.

You're one speaking with words that come from God. And she says this, it's a statement question, kind of a question statement, equipment.

Our fathers worshiped in this mountain. And you say that in Jerusalem is the place where men ought to worship. Now, if you read commentaries, a lot of them will say, well, she's deflecting.

Jesus got a little too close there and she's deflecting. It could be. She could be because the flesh always seeks to deflect. The flesh always seeks a shortcut to the things of the spirit.

Why? Why does the flesh seek a shortcut in my life? Because the life of the spirit kills the flesh and it doesn't want to die. Romans 8, 13, for if you live after the flesh, you shall die.

[33 : 40] But if you, through the spirit, do put to death, in old King James, it's mortify. If you put to death the deeds of the body, you shall live. So the flesh is always looking to make a deal.

It's always looking to find a way that it can manage things. But we can't walk in the spirit through management of the flesh. If I can just keep that under control, no, the two are contrary to one another.

So the life of the spirit will kill the life of the flesh. So yes, that's very real in us, a very real response when God is moving in our lives or to the work of the spirit or to the words of the Lord when they come from scripture.

It's a very real response to try and dodge that. But I don't think that's what she's doing here. I don't think she's trying to. In verse 19, her response is, I perceive you're a prophet.

All of her responses to this point have indicated a genuine heart that's responding in faith to Jesus. And Jesus says, hey, you have five husbands and the guy you're with now is not your husband.

[34 : 43] Her response wasn't like, well, see you later. Or no, no, no, that's not true, Jesus. You don't know the whole situation. Let me tell you what happened. But she just says, hey, you know what? I perceive you're speaking words from God. So I don't think she's deflecting.

I think it's as Jesus is pulling back the layers of her sin and of her need, I think he's getting to this core issue. I think he's exposing the very root of the issue in her life. What is the question she puts to Jesus?

It's a question of what? Worship. It's a question of worship. Because the soul's deepest well of need is its need to worship.

Worship is to revere, to bow down. We were created to worship. When God created Adam, he says that he made a garden and he put him in it. And then he commanded him, he said, here's my words.

Bow down, revere me. Worship me. The deepest need of our soul is to have an object of worship. And if God is not that object, we will fill it with something else. Psalm 95, 6 says, O come, let us

worship and bow down to revere.

[35 : 52] Let us kneel before the Lord our maker. Let's acknowledge him as the one who's worthy to receive this place in my life, in my soul, this thing I'm searching for, the satisfaction I'm seeking, is only found in God.

Jesus gives us that avenue to do that. Hebrews 13, 15 says, By him, Jesus, therefore let us offer the sacrifice of praise to God continually.

That is the fruit of our lips, giving thanks to his name. If God is not the object of our worship, we will fill it with something else. We'll look for satisfaction somewhere else.

And she perceives maybe, maybe Jesus can answer this question. Where is the place I worship God? What voice tells me that correct way? How can I fill this void of a need for God?

Jesus, maybe this prophet can tell me. And Jesus said unto her, Woman, believe me. Jesus' words are to be believed no matter how much they challenge our theories or our religious traditions.

[37 : 01] Believe me. The hour comes, or literally there is a time when you shall neither in this mountain nor at Jerusalem worship the Father. Jesus is declaring a time where worship will no longer be location-based.

That has been the foundation of all of civilization to this point, that worship is location-based. Verse 22, You worship, you know not what.

We know what we worship, for salvation is of the Jews. Jesus did not validate her worship because of her sincerity. Did not validate her worship because of her desire or her religious associations.

And say, you know what? It doesn't really matter as long as your heart's sincere. It's okay. No. He said, you don't know what you worship. Jesus declares that valid worship is only through understanding.

We know what we worship. Salvation is of the Jews. Why? Well, obviously because Jesus is a Jew and he's the Savior and he comes through them. But salvation is of the Jews because no other people group on the face of the earth have been given the privilege to know who they worship.

[38 : 12] Not the Babylonians, not the Assyrians, not the Canaanites. None of them know who they worship. Only the Jews, only the descendants of Abraham, Isaac, and Jacob. Only Israel was given the privilege to know who they worship.

They know their God. Paul would say in Romans 3, verses 1 through 4, what advantage then has a Jew? What profit is there of circumcision? He's just been making the argument that a Jew, a national ethnic Jew, their standing before God is not based on their standing in this world, that they are God's chosen people.

But it's one who is a Jew, who is a spiritual Jew, a believing Jew. He said, well, is there an advantage then to a Jew? Advantage literally means superiority. Is there a superiority then to the Jews?

Or what profit is there in circumcision? He says, much in every way, chiefly because that unto them were committed the oracles of God. Oracles just means words, kind of like what a prophet speaks. For what if some did not believe? Shall their unbelief make the faithfulness of God without effect? So Israel what? Israel as a whole rejects their Messiah. Does that mean that that's it?

[39 : 23] Salvation can't come to the Jews. Sorry, didn't work. No, God's faithfulness, he's going to be faithful. He's going to still offer salvation. It also means that just because they don't believe, it doesn't mean God isn't going to be faithful to his promises to his people.

God forbid, yea, let God be true, but every man a liar. What superiority has the Jew? The Jew, nationally, Israel as a nation is superior to all other nations in this world.

The nation of Israel is superior to Europe, Russia, Asia, America. There is no other nation that is superior. It is through Israel that God has given us the scripture.

As we just saw there in Romans 3, 2, to them were committed the oracle of God. Through Israel, God gives the Savior. As we just read, salvation comes to the Jews. Then ultimately, God will set up his kingdom as is promised when he will return to set up a kingdom ruled from Jerusalem.

He will sit on the throne of David. Jesus never denied his identity. He was not ashamed of his identity. Salvation is of the Jews because the Jewish Savior has come to offer himself for the sin of the world.

[40 : 38] That he would offer himself and despite the fact that his own people would reject him. Did he reject them? What do you see in the Gospels? Forget it, Israel. You don't believe. No, he continues to preach to Israel.

He continues in this. He doesn't say, well, I'm not going to stick around with you, Israel. When John is in heaven there, when he's taken up to the throne room in Revelation 5, and he sees the one who sits on the throne, the Father.

God is sitting on the throne, and he sees in his hand, well, in his right hand, a scroll with seven seals, and he weeps much because no one is able to loose the seals and open the scroll. And one of the elders there, representing the church, raptured and in heaven, he says to them, do not, he says to him, do not weep, for behold, the lion of the tribe of Judah, the root of David, has prevailed to open, to loose the seal and open the scroll.

Even in eternity, Jesus identifies himself still as what? Jew. Lion of the tribe of Judah, of the root of offspring of David. So what about our relationship as the church?

I thought salvation came through the church. Salvation is of the Jews? I thought it was of the church. The church is the light of the world. Yes. Yes, it is. Salvation is of the Jews to the world, and we are the light, the truth, that brings that.

[42 : 03] What is the truth we bring to the world? That God sent his only begotten son, rejected of his people, and now open to the whole world. We are the light that brings that truth. But our relationship as the church to Israel, it does not supersede it.

It does not replace it. It does not compete with Israel, but it is to bless Israel. Romans 1.16. It's funny how nobody quotes this verse.

For I am not ashamed of the gospel of Christ, for it's the power of God and his salvation. And then we stop there. For everyone that believes to who first? To the Jew first, and also, subsequently, to the Gentiles, to the Greeks.

Romans 11.11, Paul would say, have they stumbled, Israel, the Jews? Have they stumbled that they should fall? God forbid. But rather, through their fall, salvation has come unto the Gentiles, for to provoke them to jealousy.

Salvation has come unto the Gentiles because God is through with Israel. No, do you know, part of your calling as the church is to be used to bring salvation, hopefully, to the Jews?

[43 : 12] That their eyes would be opened? There are three words here for fall. Stumbled, fall, and then he says again that they're fall. They're three different words. Stumbled means to, like, trip and fall down.

They have stumbled that they should fall, that they should be cast away. Because they've stumbled, should they be thrown out? God forbid, but rather their fall, that's the same word for missing the mark, like sin.

They're being turned out of the way, but rather, they're turning out of the way. Salvation has come to the Gentiles, for to provoke them to jealousy. The church in Israel are not the same.

They're two different vehicles by which God is at work in the world. Israel's current condition is national unbelief. As a people today, they more resemble the Samaritans of Jesus' time.

They don't know what they worship. They think they know, but they are partially blinded. There is a remnant within Israel of believing Jews. The scripture tells us they have been partially blinded.

[44 : 12] Romans 11, 25, I would not, brethren, that you should be ignorant of this mystery. There's another one of those mysteries. When Paul says mystery, it just means it's something that has been held secret, now revealed.

Don't be ignorant of this thing I'm revealing to you, lest you should be wise in your own conceit. In your own conceits. Sorry, ran out of breath there. That blindness in part, not in completion.

If blindness in completion was happening, God would say, I'm done. Salvation cannot come to them. What was the early church made up of? Thousands and thousands of believing Jews. Israel. Blindness in part has happened to Israel until the fullness of the Gentiles become in. Through Israel's national unbelief and rejection of their Messiah, God has opened the door for the Gentiles to be partakers of the spiritual blessings and benefits of Israel's Messiah.

The fullness of the Gentiles. The time of the Gentiles will end when the Lord removes his church and he then focuses back upon Israel and he completes that last seven years in the timeline for his nation before he sets up his kingdom.

[45 : 27] We are partakers of the spiritual blessings and benefits of Israel's Messiah. Romans 11, 17. If we back up from Romans 11, 25, it says, speaking of grafting in our relationship to Israel as the church, it says, if some of the branches be broken off, the natural branches of this tree that's partaking of the blessing and benefit of the root, the life-giving source, if some of the branches be broken off through unbelief and you being a wild olive tree some of you may have been more wild

olive trees than others.

Wild olive tree. If you are grafted in among them and with them partake of the root and fullness of the olive tree, boast not against the branches. Hey, look, I'm receiving these spiritual blessings as the church.

Today, salvation's coming through. It's come through Israel, but hey, the light is going into the world by the church. If it wasn't for the church, don't boast against the branches. But if you boast, you bear not the root, but the root you.

Like, it's not like, man, if it wasn't for me. No, you're in existence because of the life-giving flow that's coming through it. I love, I love God's word because it puts such perfect pictures in front of us. It says here, grafting. Does it say that we are grafted into the tree and now we are the same tree? What do we partake of? It says we partake of the fatness, the root, and the fatness of the olive tree. [46 : 52] We partake of what's coming from the root up through the tree and into the grafted branch. That is a picture of a grafted branch. So when you cut off a branch from one tree, you cut off the branch from another tree and you splice them together and you then wrap that and the life-giving source will go from one tree into the other.

This is the technical definition of grafting. I looked it up. Grafting joins a branch onto an existing tree's root system, creating a single organism with two genetically distinct parts rather than a new separate tree.

It's not creating a new tree. Those branches will forever be part of the tree they originated from. If I take an apple tree and graft it into a peach tree, that apple branch does not become a peach branch.

What does it do? It receives what? From the root system. It's now receiving the life from it. Such a beautiful picture of the church, Jew and Gentile, one and Messiah. A new organism, but two genetically separate parts.

Paul says in Galatians 3.14 when we wonder to ourselves, well, what do I partake of? I'm grafted into Israel. What is coming out of the fatness of the olive tree? What's coming from the root system? [48 : 02] Do I get the land? You know, do I get the material blessing? What do I get? Galatians 3.14 That the blessing of Abraham might come on the Gentiles through Christ Jesus.

That we might receive what? The promise of the spirit through faith. We partake of the spiritual blessings of Israel, but partaking of those blessings does not mean we overtake Israel spiritually. We partake of those spiritual blessings. We partake of what's coming up through the root system, through the tree, and as the church, man, we get to partake of the Jews Messiah.

We get to partake of the spiritual blessings of the new covenant. Praise God. So has God through with Israel. No, he's not. No, he's not. We Gentiles who had no claim upon God, we stand accepted in the Jews Messiah because of God's faithfulness to bring salvation through the Jews.

You and I are accepted today in Christ because of God's faithfulness to bring salvation through Israel. He did not say, you know what? I can't believe you rejected me.

[49 : 08] We're just going to wipe this whole plan. Forget it. So, cannot we stand with Israel until God once again shows his faithfulness by bringing salvation to Israel?

For salvation will come to Israel. We read Romans 11, 25 through 27. They are blinded in part until the fullness of the Gentiles come in. 26, I mean, we read 25, sorry.

26 says, and so all Israel shall be saved. As it is written, there shall come out of Zion, the deliverer, and shall turn away ungodliness from Jacob. The tense of the scripture, there's all future.

For this is my covenant unto them when I shall take away their sins. Salvation is of the Jews, for the Jews, for the Gentiles, for the Samaritans.

Praise God. Praise God that God could use a people, a vehicle, to bring his salvation in such a way where he says, hey, I'm not done with them. I'm going to let you receive of the benefit and the blessing, and there will be a day where he will bring them back in.

[50 : 07] So salvation is of the Jews in many ways. But the hour comes and now is when the true worshipers shall worship the Father in spirit and truth, for the Father seeks such to worship him.

The hour comes, there is a time, and it is present. True worship comes from those who are spiritual people. The Father seeks those who are people of spirit and people of truth.

What does John 3 tell us? We must be born again of the spirit. To worship God in spirit and truth, we must be a people of spirit and truth. God is a spirit.

Verse 24. They that worship him must worship him in spirit and truth. God who is spirit can only be properly recognized and related to by those who possess the same quality.

If I don't have spirit and truth, I cannot worship this God of spirit and truth because I don't possess the same quality. When we worship in the spirit, what does that mean?

[51 : 09] It means it's an inward reality. There has to be an inward reality of the spirit. To worship in the spirit means I'm in the spirit. Spirit's in me. I'm not focused on the location.

I'm not focused on the axis of the body, you know, the position I'm in. I'm focused on an inward reality, focused on the position of the heart in relation to God. When I worship in truth, what is truth based on?

It's based on the word. Truth is the basis for worship. Truth should guide our worship. And truth is not about display, not about the outward. Jesus would say, this people draws near to me with their lips, but their heart is far from me.

It's just the display. True worship based upon the spirit of God and the word of God. You know, worship's a lot more than just singing. We say worship, you know, oh, we're going to worship the Lord now.

And we are. You know, we are giving him homage and reverence with our words, worshiping him in song. But the acceptability of that worship, it's based upon not someone else's spirit and not someone else's word.

[52 : 20] It's based upon the spirit and truth, the words, of those that are worshiping. You know, if I'm sitting next to you and you are worshiping in spirit and truth and I'm not and I'm just going through the motions, man, I can't be like, well, maybe I can get an overflow from this guy.

They're worshiping in spirit and truth. Maybe it'll count for me too. Well, it works the other way too. The spirit of the songwriter does not come with the song. I can be singing and worshiping and this person next to me could be like, I can't do it.

I can't worship to this. Well, it doesn't have to affect me. It's the same with those who write songs. We live in a day and age where it's very easy to get information on people. Too easy. Way too easy. Well, we can't do a song by that person because I know they have this type of lifestyle, this belief system.

You know what? It's not so much important what their spirit was as mine is. It's not so much what their truth was and my worshiping in truth. It's God's spirit and God's word receiving homage from my born-again heart.

And the woman said unto him, I know that Messiah comes, which is called Christ. I love that. I know Messiah would be the Jewish term for anointed, which is called Christ, the anointed.

[53 : 35] Look at our understanding growing here. I know he's coming, but I also know he's the anointed one to rescue us all. I know that Messiah comes, which is called Christ.

When he has come, he will tell us all things. Here we see the next step in her understanding. An unknown man, a great man, a master, a prophet, and now Messiah.

Jesus' words have brought her to this simple point of faith. And what is it? When Messiah comes, he brings satisfaction. He will tell us all things. He brings complete satisfaction.

Messiah will tell us what our heart is lacking. Messiah will tell us our greatest need. Messiah will tell us the way to the Father. Messiah will tell us spiritual truth. This conversation, this woman at the well, the water, watering hole, right?

The water cooler at work. This poor woman comes and boom, has this conversation with Jesus.

And she's like, wow. Jesus can tell me what my heart's lacking. Jesus can meet my greatest need.

[54 : 38] Jesus can lead me to the Father. Jesus can give me spiritual truth. And then Jesus says these words, I that speak unto you am he.

Literally, I am is speaking unto you. I am. This man who's hungry and thirsty and weary was a nobody just sitting at this well.

And she's like, yeah, you are. Because he probably glowed right then, right? No. Because of his words. Because his words cut to her heart.

Because he knew her situation better than she did. God's word and God's spirit, when we worship him in spirit and truth, they always point to the I am. Always. Whether it's our worship songs, whether it's the attitude of our life, our worship should always point to the I am.

Jesus has set aside his physical needs to meet the well of need in this woman's soul. his physical needs that were legitimate. He said, hey, this woman has a need that I can meet with these words.

[55 : 40] He's gone from mystery to Messiah. And in the process, this woman, this worthless woman has gone from worthless to worthy. No man would give her the time of day.

And here now, Messiah is speaking with her. She is worthy to receive God's word. She's worthy to receive God's spirit. She's worthy to receive God's truth.

Worthy to receive God's love. And worthy to receive God's man. No man would be caught talking to this woman at this time of day.

And this is God's man. This next part was one of those like, I'd never seen before. How many husbands did she have? The guy she's with now, how many does that make?

Six is the number of man. Man was created on the sixth day. You see all through scripture, six is man's best effort. And who is the seventh man who comes into this woman's life? It's Jesus.

[56 : 37] It's Jesus. In Christ, this unworthy woman has found relationship with a husband and a father.

When was the last time her father talked to her? I'm not going to associate with her. She's messed up. And here she's found a husband. She can be the bride of Christ. Finally, the thing she was waiting for.

In Christ, she's found a husband and a father. This man who'd come into her life, the I am, the all sufficient one to meet every need, every need of well in her soul.

She knew the Jewish anointed one was coming. However, that anointed one would not just be on behalf of Jews. No, he would come on behalf of the whole world for Jew and Gentile and Samaritan and American alike.

What is your understanding of Jesus today? Is he unknown to you? I hope not. If Jesus is an unknown man to you, then let me introduce you to someone who can meet every need in your life.

[57 : 44] Let me introduce you to someone who can draw up out of the well of life something that he only can give you to satisfy you. Is Jesus a great man? Yeah, Jesus is.

We should emulate him. He's a great man. Is he a master, a prophet? You know, I like Jesus. I like his words. I'm going to try and live like Jesus.

Maybe he's Messiah. He's your Messiah. You study the word and you love to read about Jesus, but is he your Messiah? Look what he says to this woman. He said, I that speak unto you am he.

I am and I'm speaking unto you. When was the last time he spoke to you? Is he just the Messiah? Is he just like, wow, it's Jesus and he's going to take us to heaven and he does cool things in my life, in my life.

But is he your I am? Is he your sufficiency? Have you heard his words? Our Messiah's hour is coming. It's at hand and when he comes he will satisfy all things.

[58 : 50] Behold, what manner of love the Father has bestowed upon us that we should be called the sons or daughters of God. We are accepted. We have a father. We who are unworthy.

I don't have a claim to fame. Well, what are you? I'm, I'm, I'm, I'm Gentile. I'm like Irish and German and, you know, I'm just, I just, I don't have any claim upon God.

That he has bestowed upon us that we should be called the sons of God. And then beyond that it does not yet appear what we shall be but we know that when he shall appear we shall be like him for we shall see him as he is.

All questions answered. He is the solution. Jesus, the man of the spirit and the man of truth he's coming to receive a people of spirit and truth.

We have the privilege of living now as sons and daughters of God. We have the privilege of now of knowing one who's our father and accepts us. We have the privilege now of being worthy because we understand him.

[59 : 53] If this morning you're struggling with understanding Jesus or understanding what he's doing in your life or you're understanding having struggle understanding your need what's the solution? Listen to his words.

Go to his word. He wants to speak it to you. He said to this woman hey if you ask I'll give you living water. She asked and he said hey I that speak unto you I am.

I'm the living water. You've been spoken to this morning not by me. We've been spoken to by the living water of the word. You know as we worship and sing this last song it's so easy to hide and just keep things hidden.

It would be so easy for that woman when he said go call your husband for her to go yeah I'm going to go do that Jesus. I'll be back and just get out of there. Sometimes it's so hard to stay in there with

our own need and our own suffering.

But what would we admonish to do at the end of John 3 there? Bring it into the light. Don't hide in the darkness. Bring it into the light where it can be healed and cleansed. He's not going to make you feel your unworthiness.

[61 : 01] He's not going to make you feel the weight of your sin. He's here to lift it off of you and say hey you're worthy. You're worthy. God is faithful to his promises.

He's faithful to his promises to his national people Israel. He's faithful to his promise to this beautiful new organism of the church. God is faithful and he wants to be personally faithful to you.

Thank you so much Lord. Lord thank you for this time you've given us Lord. Thank you for just the patience Lord of everyone here. This was a long one Lord but it was a necessary one Lord.

We needed to come to understanding. We need to come to terms I guess as it were. We need to come to account with the one to whom we have an account. We need to realize that those handwriting of ordinances that were against me they were taken out of the way.

They were lifted off of me and they were nailed not just to any cross but to your cross. You went to a place where I should have gone.

[62 : 12] You went hungry. You went thirsty. You went with physical need. You went weary. You went in pain. And you went into death. So that I could freely receive from you a life giving water that wells up within me as a source for all my need.

And all I have to do is just hear your words. The words of the I am spoken to me. Lord I pray that as we worship you now. As we give you homage. As we revere you.

That Lord our hearts would cry out just as this woman's did and said God I want that. I don't want to come here again. Well I hope they want to come here again to church. But I don't want to come empty and I don't want to go empty.

I don't want to come into every relationship empty trying to suck something out of it for fulfillment. I don't want to keep doing this. I don't want to daily day after day keep coming here to satisfy myself with something.

And Lord if there's anyone here today who thinks that by coming to this place and coming to church regularly they're going to satisfy something they're mistaken. We only come here because we've already been fulfilled.

[63 : 22] We only come here so that we can just pour out at your feet Lord that life-giving water you've given us as worship. We only come here on the off chance that maybe you'll use me in somebody's life to pour into them.

Jesus we can come to you though personally. with all of our needs knowing you will satisfy everyone. Thank you for your presence Lord.

We worship you. You know no matter how troubled your past or how worthless your present may feel your future is sure. As a son or daughter of God the spirit of God gives you a new a true a clean and accepted heart before the father.

all we have to do is ask. And maybe you haven't had all the data points this morning. Maybe you had some philosophies or theories about your situation about your life about the word.

Man I hope God's given you some more data points to work off of this morning. How much he loves you. Of his grace that he has for you. There's no condemnation. And that he is a keeper of his promises.

[64 : 28] If you need prayer or want to talk man I would love to talk with you pray with you. God bless you. And the Lord bless you and keep you. The Lord make his face to shine upon you. The Lord be gracious unto you.

The Lord lift up the light of his countenance upon you and give you peace. God bless you. Walk in marvelous light.